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they thought he was dead, and used the property as they wanted to, and made the youngest daughter's life very lonely and miserable. The father went everywhere, seeking for the gold bird, but could not find or hear of any. At last, in his wanderings, he got lost. After trying a long time to find his way, he came to a large house. It was all dark, but he thought there might be some one there. But no one answered, so he tried the door, and it opened, and he went in. Everything seemed prepared for him, a table with a good supper, and a room with a good bed, but he could hear or see no one in the house. . . .

"Now I am lost. He found the gold bird there, but I forget whether it talked to him, or some other invisible person. But he could be released only by his daughter's coming, and taking his place. I forget whether a messenger was sent for her, or, after a promise to come back, he was permitted to go for her. But in some way she arrived, and the spell was taken off the prince, and the beautiful youngest daughter married the king's son, and the father was happy with them, and the two sisters nearly died of envy at her good fortune."

*Fanny D. Bergen.*

EDITOR'S NOTE. — As no corresponding European fairy tale, so far as we know, is recorded, it may be presumed that the story is of literary origin. The palace in which a banquet is found spread, but where no men are seen, is a familiar feature of mediæval romances. The fundamental idea of the trait seems to be that spirits are invisible to mortals. So in American stories, the visitor to the house of ghosts sees no one. But the present tale is too imperfectly preserved in diction and substance to admit of any certain conclusion as to its character. The introduction constitutes a variant of that familiar in the German *Aschenputtel*, but is not therefore of necessity borrowed from such source.

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## LOCAL MEETINGS AND OTHER NOTICES.

TENNESSEE. — Mr. Henry M. Wiltse, of Chattanooga, Tenn., having consented to act as representative of the American Folk-Lore Society in that State, has issued the following explanatory circular letter : —

*Dear Friend,* — The American Folk-Lore Society is making an earnest effort to extend its work in the South, and with that object in view has appointed a State Secretary for Tennessee, whose pleasure it will be to attempt the work of increasing the membership in this State, and assist in the collection of the long neglected folk-lore of the South.

You are respectfully and earnestly requested to interest yourself in the work —

First. By joining the Society, the annual fee being only three dollars. This would entitle you to *The Journal of American Folk-Lore*, which is published quarterly.

Second. By subscribing, if you feel so inclined, ten dollars to the Publication Fund. This would entitle you to all of the publications of the Society for the current year, and the publication of your name in the *Memoirs*

and in the Journal. But your best reward would be the consciousness of having assisted in a good and long neglected work — the preservation of Southern folk-lore.

Third. Whether you are willing to become a member of the Society or subscribe to the Publication Fund or not, by contributing whatever information you can concerning the folk-lore of this or any other section of the United States, sending your contributions to the local secretary.

As you are aware, the scope of folk-lore study is very broad. The following special features are merely suggested to you, without the desire to limit your investigations in our behalf in the least: —

Will you please report all of the information and details that you have or can ascertain relating to the following subjects?

Negro songs and melodies, as nearly in their original forms as possible. (A committee on folk-music has been appointed by the Council of the Society, and it is hoped to obtain the coöperation of celebrated experts in the work. A subscription has been opened for the collection and publication of this material, which, unfortunately for musical science and lovers of music, is being allowed to perish unexamined. This undertaking is especially a Southern enterprise, and ought to enlist wide collaboration in the South.)

The gathering of a complete and verbally accurate collection of negro tales, including the animal stories of the type usually known as "Uncle Remus" stories.

(The progress of folk-lore research will soon bring about a comparison of these tales with a sufficient body of African material to demonstrate whatever relation exists between the folk-lore of the American negro and that of his original home.)

The hoodoo, or voodoo beliefs and practices of the negroes.

Negro beliefs in conjuring and conjure doctors, charms, etc.

Negro superstitions, legends, fears of supernatural things, especially during the days of slavery.

Any and all plantation beliefs, practices, ceremonies and observances of a peculiar character.

Popular beliefs in witchcraft, and the methods of defeating the witches.

Indian legends and traditions, and the origin of Indian names. (It is not to be forgotten that there are in the South remains of Indian tribes, which afford rich fields for investigation. It is expected that material assistance will be given in this field by the celebrated expert, Professor Putnam.)

The dialect, habits, and folk-lore of the mountain whites of the Cumberlands and the Alleghanies, including the class sometimes known as the "Clay Eaters."

The superstitions of all classes, including all "signs" — such as that it betokens bad luck to see the new moon for the first time over the left shoulder, and good luck to see it over the right shoulder.

Superstitions and signs relating to planting, harvesting, and crops in general.

Omens and signs in general, including death signs, moon signs, rain signs, sun signs, etc.

Beliefs in animals which possess mysterious or supernatural qualities, such as the deer that can be killed only with a silver bullet.

Popular stories which attribute personality, power of speech, etc., to animals and birds.

Popular beliefs relating to fire as an instrumentality in warding off evil or danger, as when used to charm away birds of evil omen.

Beliefs relating to peculiar virtues of particular kinds of wood, such as that a "battlin' stick" should be made of sassafras.

Water-witches, or persons who discover the whereabouts of water under the surface of the ground by the use of hazel, peach, or other divining-rods, and are employed to select places whereat to dig wells.

Peculiar customs, ceremonies or observances at births, weddings, deaths, funerals, etc.

Popular stories, as told by the masses, giving, if possible, their supposed origin.

Personal interviews with aged people, especially women, can almost always be made to elicit valuable items of folk-lore. With the death of every person who lived in the South ten years or more before the Civil War there passes beyond reach much that would be of inestimable value to the student of folk-lore, and the student of our history proper, as well. Will you not kindly interview some of those whom you know, and report the results to the undersigned?

All contributions from you will be most gratefully received, and proper acknowledgment will be made.

Any other particulars that you may desire regarding the Society and its work will be cheerfully furnished, upon application, by either the Permanent Secretary or the Local Secretary.

Earnestly hoping for an early response, I am,

Yours very truly,

HENRY M. WILTSE, *State Secretary.*

It is the desire of Mr. Wiltse to form in Tennessee a regular State organization, to be known as the Tennessee Auxiliary.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

THE HISTORY OF YIDDISH LITERATURE IN THE NINETEENTH CENTURY.

By LEO WIENER, Instructor in the Slavic language at Harvard University. New York: Charles Scribner's Sons. 1899. Pp. xv, 402.

In this remarkable and learned work, Professor Wiener introduces to the reader a literature and folk-lore in which America has a considerable share, yet which has hitherto remained entirely unknown. Since the frightful and